The SUNNAH of the MUSALLAH {EIDGÂH}

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ZAM ZAM PUBLISHERS

EID-GAAH

The Sunnat of the Musallah (Eid-Gaah)

All Praise be to Allah for blessing us with the easy Deen which was portrayed by His last Rasul Hadhrat Muhammad (Sallallahu alayhi wasallam) and practised by the noble Sahabah (Radhiallahu-anhu).

This leaflet is a summary of the salient features from the booklet *"The Sunnah of the Musallah (Eid-Gaah)" by Shelkul Hadith Hadhrat Moulana Fazlue Rehman Saheb of Darool-Uloom, Azaadville. May Allah grant him long life.*

This booklet deals with the various aspects of the Eid-Gaah. It also included a fatwa which is certified correct by **Hadhrat Mufti Saeed Ahmad Palanpuri Saheb,** Ustad of Hadith at Darool-Uloom Deoband. With regard to is he writes:

> *"**Hadhrat Moulana Fazlue Rehman Saheb's** fatwa is extremely well researched and absolutely correct....".*

PREFACE

Among the Sunan is the Sunnah of performing Eid Salaat in the open field outside the inhabited area of the town or city. Rasulullah (Sallallahu alayhi wasallam) and the Khulft-e-Raashideen (the rightly guided Caliphs) attached much importance in performing Eid Salaat on the Musallah (the open field mentioned herein). Despite the great value of the Masjidul Mabawi, Rasulullah (Sallallahu alayhi wasallam) left this Masjid on the occasion of Eid-Gaah and proceeded to the Musallah for the Eid Salaat. In addition, Rasulullah (Sallallahu alayhi wasallam) greatly stressed the importance of the Eid Salaat at the Musalllah and enjoined upon his companions to do the same. People nowadays, however, have become accustomed to performing the Eid Salaat in the Masjid despite being able to fulfil the Sunnat of the Musallah.

EID SALAAT AT THE MUSALLAH IS SUNNATUL MUAKKADAH

To perform the Eid Salaat in the Masjid and not on the Musallah is a reality a contradiction of the Sunnat. However, there is no harm if the Eid Salaat is performed in the Masjid for the benefit of the sick and other *"mazoor"* persons (people with valid Shar'i reasons, such as a very old or weak person) only.

Moulana Abdul Hai Farangi Mahalli (Radhiallahu-anhu) has stated that to perform the Eid Salaat at the Musallah is Sunnatul Muakkidah. [Majmooatul Fatawa, Urdu, vol 1 pg 294].

On the footnotes of *"Sharhul Wiqayah"* (Renown book of jurisprudence compiled by **Allama Ubaidullah-ibn-Masood)** is written:

> *"The Ulama of our time have differed on this question. The majority have issued the fatwa that it is Sunnatul Muakkidah".*

Further more it is Sunnatul Maukkidah to perform Eid Salaat at the Musallah even if the Masjid is big enough to accommodate all the musallies. If the Eid Salaat was performed in the Masjid it would be fulfilled. However, this would be in contradiction to the Sunnah. This is the correct view.

Mufti Azeezur Rahman (Radhiallahu-anhu) has also affirmed that the correct view according to the Fuqaha (Jurists) is that the performance of the Eid Salaat on the Musallah is Sunnatul Muakiddah. In support of this claim he quoted **Moulana Abdul Hai Lawkhnawi (Radhiallahu-anhu)** extensively. He writes:

> *"It is proved from the books of Ahaadith and Siyar (Biographies) that Rasulullah (Sallallahu alayhi wasallam) always performed the Eid Salaat in the "Sahra" (an open field on the outskirts, another name for the Musallah) except on the occasion when it rained despite the fact that the Masjid of Rasulullah (Sallallahu alayhi wasallam) is more virtuous than any other place. Similarly the Khulafa-e-Raashideen also performed their Eid Salaat out in the open. This practice was maintained neither due to any necessity nor merely as a habit, but rather as an act of Ibaadat. This was done so that the reward may be increased due to a large congregation as well as that the strength and grandeur of Islaam may be displayed".* [Fatawa Darul Uloom, vol 5, pg 182].

Hadhrat Moulana Ashraf Ali Thanvi (Radhiallahu-anhu) has given a similar fatwa.

Similarly **Mufti Rashid Ahmed Saheb** writes:

> *"Nevertheless in very big cities it is very difficult to go to the outskirts, hence in such a situation Eid Salaat should be performed in some open field within the city".* [Ahsanul Fataawa, vol 2, pg 119].

Likewise, **Mufti Adul Raheem Lajpuri** is also of the opinion that it is Sunnatul Miakiddah to perform Eid Salaat at the Musallah. He Writes:

> *"It is Sunnatul Miakiddah to perform Eid Salaat at the Musallah".*

It is mentioned in Dural Makhtaar that the *"commission of a Makrooh Tahrimi act is like omitting a Wajib act which is a sin".* Similar is the case of Sunnatul Muakkidah (to omit it is a sin) [Shaami, vol 5, pg 275].

HANAFI VIEW

In Durul Makhtaar, the view of the Hanafi Mazhab has been stated thus:

> *"To proceed to the `Jabbana' (Musallah) for the Eid Salaat is Sunnat even if the Masjid can accommodate the crowd"* [vol 1, pg 776].

Similarly, Imaam Shaafi (Radhiallahu-anhu) in one narration, Imaam Ahmad bin Hambal (Radhiallahu-anhu) and Imaam Maalik (Radhiallahu-anhu) hold the view that Eid Salaat must be performed at the Musallah.

IMAAM MAALIK'S VIEW

Imaam Maalik has recorded his view in his *"Al-Muatta" as well as in his "Al-Mudawanatul-Kubra".* He has stated that Eid Salaat cannot be performed at two venues in the same city. Similarly people should not perform it in the Masjid. Instead the Eid Salaat should be performed out in the open as was the practice of Rasulullah (Sallallahu alayhi wasallam). [Al-Mudawanatul, vol 1, pg 171].

IMAAM AHMAD BIN HANBAL'S VIEW

Allama-ibn-Qudama Hanbali (Radhiallahu-anhu) writes in *"Al-Maghni":*

> *"It is Sunnat that the Eid Salaat should be performed at the Musallah. Hadhrat Ali (Radhiallahu-anhu) has issued an order in this regard".* [Al-Mughni, vol 2, pg 372].

IMAAM SHAFI'S VIEW

Hafiz ibn Hajar al-Asqalani (Radhiallahu-anhu), a well known scholar of Hadith writes in *Fathul-Bari:*

> *"Imaam Shafi has stated in Kitabul Umm: `We have learnt that Rasulullah (Sallallahu alayhi wasallam) used to proceed to the Musallah of Madinah for the Eid Salaat. Those who come after his,*

followed suit unless it was raining etc. Besides the people of Makkah, those in other cities also adopted this practice". [Fathul-Bari, vol 2, pg 450].

"Only the people of Makkah performed their Eid Salaat in the Masjid. We are not aware of anyone of the pious predecessors having led the Eid Salaat in any other place other than the Masjid of Makkah. Perhaps this is due to the Masjid of Makkah being most virtuous on the earth, hence they did not prefer to perform their Eid Salaat elsewhere. And Allah Ta'aala knows best". [Aathatrus Sunan, vol 2, pg 308].

Imaam Shafi (Radhiallahu-anhu) says that this practice of the people of Makkah (to perform Eid Salaat in the Masjid) was due to the following two reasons:

a. The Masjid being very large and capable of accommodating the entire crowd.
b. The lack of any wide open field in the surrounding areas (since Makkah is a very mountainous area). [Fathul-Bari, vol 2, pg 950].

Hence one may conclude that the view asserting the preferability of performing Eid Salaat in the Masjid is a weak one. From our discussions we have seen that the practice of Rasulullah (Sallallahu alayhi wasallam), the Khulafa-e-Rashideen and the vast majority of the Muslims was to perform Eid Salaat at the Musallah.

REASONS FOR PERFORMING EID SALAAT AT THE MASALLAH

Rasulullah (Sallallahu alayhi wasallam) ordered the Sahabah (Radhiallahu-anhu) to proceed to the Musallah for the Eid Salaat. Only one narration of Abu Dawood and Mustadrak state that Rasulullah (Sallallahu alayhi wasallam) performed the Eid Salaat in the Masjid due to rain. However, this narration is weak. [Sahih Bukhari, vol 1, pg 131].

Furthermore, it is narrated in Sahih Bukhari that Rasulullah (Sallallahu alayhi wasallam) used to slaughter his Qurbani animal at the Musallah. [vol 2, pg 833].

This explains the fact that the Musallah is not the same as the Masjid since to slaughter animals in the Masjid is not permissible.

Allama Samhodi (Radhiallahu-anhu), an expert on the noble places of Madinatul Munawwarah, has extensively researched the locations of the various Musallahs of Rasulullah (Sallallahu alayhi wasallam).

In his famous book *"Wafaa-ul-Wafaa"* he stated that Rasulullah (Sallallahu alayhi wasallam) performed his Eid Salaat at various places during his lifetime. Finally, he permanently choose the place known as Al Musallah, and always performed the Eid Salaat there. [vol 3, pg 780].

DESCRIPTIONS OF THE MUSALLAH

Allama Samhodi (Radhiallahu-anhu) has described the Musallah of Rasulullah (Sallallahu alayhi wasallam) as being an open field with no buildings or Masjid erected thereon, in fact Rasulullah (Sallallahu alayhi wasallam) has prohibited the construction of any buildings on the Musallah. Hence *"rajm"* (stoning of the adulterer) had taken place there. [Wafaa-ul-Wafaa, vol 3, pg 781-784].

From authentic narrations it is evident that in emulation of Rasulullah (Sallallahu alayhi wasallam) and the Khulafa-e-Raashideen, Eid Salaat should be performed on an open field on the outskirts of the town. Such a place in the terminology of the Guqaha is known as *"jabbanah"*. It is preferable that this place be the property of the Muslims. It is even better if this place be made *"waqf"* for the Musallah. **However, for the fulfilment of the Sunnat, neither is necessary.**

SPORTS FIELDS ETC.

Places such as university grounds, parks, sports fields, etc. are undesirable for Eid Salaat. Nevertheless, until the acquisition of specific place for Eid Salaat, such places will suffice to fulfil the Sunnat if they are on the outskirts of the town. This is due to the fact that the original requirement of the Shari'ah that the people should gather at an open place on the outskirts of the town has been fulfilled. Since undesirable activities take place at these places, they are disliked for Eid Salaat. Nevertheless, when no un-Islamic and undesirable activities take place, there at the time of the Salaat, the Eid Salaat will be perfectly valid and the Sunnat fulfilled.
Mufti Abdul Raheem Lajpuri Writes *"Until such a Musallah cannot be acquired, any place on the outskirts may be used with the permission of the owners, caretakers, of the state (if it is state owned property)"*. [Fataawa Raheemia, vol 5, pg 781-73].

FATWA OF MUFTI NIZAMUDDEED SAHEB

Mufti Nizamuddeed Saheb, The Mufti of Darul Uloom, Deoband writes *"Any field may be used for Eid Salaat, whether it is the grounds of a university or some other sports field, provided that it is clean and permission has been granted for its use. Even in these places the virtues of the `jabbana' (Musallah) will be obtained"*.

FATWA OF MUFTI SAEED PALANPURI SAHEB

1. *"......similarly any sports field or a big ground will serve as a Musallah. It is better and more virtuous to perform the Eid Salaat collectively at such fields than performing it at various Masajid".*
Where no Sunnat Musallah is available, it would be better to perform the Eid Salaat on any open field (such as an open sports field etc.) rather than performing it in various Masajis"
2. *"All Praise be to Allah and Peace and Salutations be upon his servant, Rasulullah (Sallallahu alayhi wasallam). In very big cities such as London, Johannesburg and Durban and the like thereof, any empty clean field (park) will enjoy the same status as the `Sahra' (an open field outside the city) for the purpose of the Eid Salaat. Similarly an open sports field or any other wide piece of land will be a substitute for the `Sahra'. To perform the Eid Salaat collectively on any such field is better and more preferred than performing it in the Masajid. The purpose of specifying a `Sahra' was to that a big place could be found wherein a large gathering could be accommodated. This purpose is fulfilled in the fields in question. Indeed in very big cities it would be very difficult to go to the boundaries of the city. It is due to this very difficulty that the Jumu'ah is permitted in more than one place in big cities. Based on this, the same leniency will be accorded for the Eid Salaat.*

Mufti Nizaamuddeen of Deoband is also of the opinion that any open piece of land will suffice whether it lies within the built up areas (Aabaadi) or outside it.

It is clear from the statements of these highly respected Ulama that the Sunnat will be fulfilled if the Eid Salaat is performed within the boundaries of the town.

THE SUNAN OF THE DAY OF EID

1. Rise as early as possible.
2. To make Ghusal.
3. To use miswaak.
4. To adorn as best as one can within the rulings of the Shari'ah.
5. To apply attar (Halaal non-alcoholic perfume).
6. To eat anything sweet (such as dates) before leaving for Eid Salaat.
7. To go the Eid Gaah as early as possible.
8. To give Sadaqatul-Fitr before leaving for Eid Gaah.
9. To perform the Eid Salaat at the Eid Gaah.
10. To choose a different route when returning from the Eid Gaah.
11. To walk to the Eid Gaah.
12. To recite the Takbeer while walking to the Eid Gaah.

METHOD OF PERFORMING EID SALAAT

1. Make the intention *"I am performing two Rakaat Eid Salaat which is Waajib with six extra Takbeers which are also Waajib"*.
2. After the Takbeer Oela (1st Tabkbeer), fold the hands and recite the Thanaa.
3. Then lift the hands thrice saying *"Allahu Akbar"*. After the first two Takbeers leave the hands loose and after the third fold them.
4. Thereafter, Surah Feteha and another sura is recited by the Imaam and the Rakaat is completed like any other Salaat.
5. The second Rakaat is performed similarly expect that before going to Ruku, the hands are lifted thrice reciting *"Allahu Akbar"* leaving the hands loose on the sides.
6. The Ruku is made with the fourth Takbeer.
7. The remainder of the Salaat is completed like any other Salaat.
8. Dua is made after the Salaat instead of after the Khutbah.

AL-HIDAYAH

(The Guidance)

PEARLS OF ADVICE

Prepared by Islaamic Research Organisation

It is reported from **Rasulullah (Sallallahu alayhi wasallam)**;

"There are three things beloved to me in this world:- Perfume, Pious women and the coolness of my eyes is in Salaat".

The Sahaba were seated around him, so **Abu Bakr** said *"Ya Rasulullah, you have spoken the truth. I also love three things in this world:- to look at the face of Rasulullah (Sallallahu alayhi wasallam). To spend wealth on Rasulullah (Sallallahu alayhi wasallam) and that my daughter remains in marriage with Rasulullah (Sallallahu alayhi wasallam)."*

Umar said: *"Abu Bakr you have spoken the truth. I also love three things in this world:- To command towards good, Preventing of evil and Wearing old clothes".*

Another narration says *"Establishment of the word of Allah".*

Then **Uthman** said, *"Umar you have spoken the truth. I also love three things in this world:- To feed the hungry, to clothe the naked and the reading of the Noble Qur'aan".*

Another narration says:

"To offer Salaam, to speak pure things and feed the hungry".

Then Ali said *"Uthman you have spoken the truth. I also love three things in this world:- To serve the guests, fasting in the heat/summer and Jehad with the sword".*

J~brael (Alaihis-Salaam) then descended, and said that after listening to their conversation. **Allah** had sent him to enquire if they would like to know from what he would like if he was one of the inhabitants of this world. **Rasulullah (Sallallahu alayhi wasallam)** said: *"What would you like then"*. **J~brael (Alaihis-Salaam)** said *"To show the way to the ones gone astray, to love the poor worshippers and to help the poor and needy".*

Another narration:-

"To come to Ambiyaa. To convey the messages for the Ambiyaa and To praise Allah, The Rabb of the Worlds".

Then **J~brael (Alaihis-Salaam)** said, *"Allah loves three qualities from his slaves:- Spending (in the path of Allah) as much as is able to, with all his power. To cry at the time of repentance and To make sabr (patience) at the time of hunger".*

Another narration says:

"A thankful heart. A tongue that remembers Allah and To make sabr (patience in pain/adversity".

Imaam Abu Hanafa (Radhiallahu-anhu) said, I also love three things in this world:- "***Tilawaat*** *(reading) the Book of* ***Allah****. To be steadfast on the Sunnat of Rasulullah (Sallallahu alayhi wasallam) and to stay away from everything besides* ***Allah****".*

Imaam Maalik (Radhiallahu-anhu) said *"I also like three things in this world:- "hadith of* ***Rasulullah (Sallallahu alayhi wasallam)****. Nearness to the grave of* ***Rasulullah (Sallallahu alayhi wasallam)*** *and To be a servant of the city of* ***Rasulullah (Sallallahu alayhi wasallam)"****.*

Imaam Shafi (Radhiallahu-anhu) said, *"I also love three things in this world:- "Spending in the path of **Allah**. Jehad in the path of **Allah** and Hijat (moving) in the path of **Allah** ".*

Imaam Ahmed Bin Hambal (Radhiallahu-anhu) said, *"I also love three things in this world:- "To love for the pleasure of **Allah**. To hate for the pleasure of **Allah** and to give for the life of **Allah** ".*

And **Hadhrat Moulana Dar Kharati** says he also loves three things in this world: *"To be busy with the Zikr (remembrance) of **Allah**. To have trust and reliance on **Allah** and to die in the city of **Rasulullah (Sallallahu alayhi wasallam)**".*

And I (The compiler, Son of Dar Kharsti) say that I love three things in this world:- *"To propagate **Qur'aan & Hadith**. To have trust in **Allah** and to die with **Imaam**".*